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WEEKLY REVIEW.

—Some High Churchmen will have it that Christian ministers among dissenters are guilty of the sin of Korah. The *Rock* says: "They, and they only, are guilty of 'the gainsaying of Core' who, not content to do as the Levites did, that is, minister unto the congregation, must needs seek the Priesthood also." The Epistle to the Hebrews teaches us that "one man, Christ Jesus, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; for by one offering he hath perfected for ever them that are sanctified." The one sacrifice, the one offering for sins, is perfect and can have nothing added to it. It is evident then that they are guilty of something awfully like the sin of Korah, who assume to be sacrificing priests.

—The Governments of India have constantly assured those who asked for some greater stringency in the Abkaree laws, that these laws were not for purposes of revenue at all. It has not been easy to reconcile with these assurances the fact that the officers employed in the collection of the Abkaree revenue always seem to base their hopes of approval upon the increase which they can report. Years ago we urged upon the Government of Bombay the necessity of granting the people of the interior, if not of the large towns, the liberty of deciding whether or not they would have liquor sold among them. It would appear from certain Reports noticed in the *Friend of India* that Government influence in the Central Provinces is powerfully brought to bear "to place liquor within the reach of all." Here is what the Commissioner of Excise says:

> Where difficulty is experienced in establishing shops, the remedy lies in reducing the rate of license fee, as successfully introduced in the Narbada Division by Mr. Jones, the Commissioner, with advantageous results in the revenue from the still-head duty.
>
> The large increase in Bhandara, apart from general causes, is attributed to the establishment of more shops, and to the more "careful supervision" of the district authorities.

Here is what the Chief Commissioner says:

> A most disproportionate share of our revenue is derived from a small town population, while the large agricultural population—using here the term agricultural in the sense of non-urban—contributes unduly little, and is quite insufficiently supplied by our central distilleries.
>
> If then liquor is to be placed within the reach of all, it can only be done by multiplying our central distilleries, or by licensing separate stills at daily, monthly, or yearly rates, as may be most suitable or convenient.
>
> It is not so much that the towns pay too much as that the Mofussil population pays too little. A very large increase in the amount of liquor passed out of our distilleries might take place, or our out-stills or contract-stills might be permitted in greater numbers, without any unduly great consumption of liquor being the consequence.
>
> You have entered upon your new duties as Commissioner of Excise with much energy, and your inquiries and observations are likely to be productive of much good to the Department.

The *Friend of India* finds this language *almost* revolting. We regard it as not almost but altogether so. It has the merit of being outspoken. When inquisition comes to be made as to the degradation and pauperization of the people of India by means of arrack, our officials of Central India will be wanted.

—Fifty Parsees have been committed to take their trial at the next Sessions of the High Court for riotous conduct near the Tower of Silence.

—The great atonement on account of the fishes supposed to have perished when the Back Bay Reclamation was in progress commenced not on the 1st of the moon, but on the *ekadushi*, the 11th, and is at present attracting a good deal of attention. An immense amount of money is being spent in connection with this performance. Brahmins have a prodigious appetite when they eat at the cost of others, and there are 108 of them to be fed. So vast is the quantity of ghee poured upon the sacrificial fire, that the price of the article has actually gone up in the Bombay market, says a contemporary. We do not see how the Reclamation works have been fatal to the fish, as they were never cut off from communication with the sea. We fancy that our fishermen take every day twenty times as many fish as could have possibly been killed by the Reclamation. Three quarters of a million of people perished in Rajpootana a few years ago by famine, and we should like to know what sacrifices these 108 Brahmins made at that time to save their fellow-countrymen. If it were not that so large a proportion of the population obtain a subsistence by eating fish and flesh, supplied by a kind Providence, we should have a dreadful famine every year in some part of India. Such foolish and wicked procedures as this expiatory ceremony, help us to see whereabouts we are in the march of mind, and serve to dispel some of the illusions that gather around our educational efforts.

One great principle of human conduct is strikingly illustrated by this ghee atonement. Man thinks to compensate for his neglect of the divine commands by a very diligent performance of something not commanded. He is willing to be most religious, only he asks that he may be allowed to be religious in his own way. God requires him to look upon his fellow-man as his brother, and love him as himself. This does not suit him. He divides men into groups called castes, and forms a compact with his particular caste, and makes a righteousness of not eating or consorting with others, and despises them and rejects them most religiously. God requires you to trust in him, hope in him, fear him, get your instructions from him. You prefer to select some sinful fellow-creature and be guided implicitly by him; and you wish God to put this down to your account as so much religion. God requires us to keep ourselves unspotted from the world, to eschew sin and everything contaminating; man says: I can't do this, but I will make it my religion not to eat animal food and not to take the life of any creature, and this shall compensate for all sins and iniquities. This principle permeates universal society, and is far from being limited to our Native friends; and it is this that has called into existence all the false religions and all the corruptions of true religion that are in the world. It may be well for all of us to examine ourselves and see whether our heart is palming off some imaginary duty upon us instead of an actual one. Without faith it is impossible to please God; that faith which enables us to see the will of God to be the will of our best friend, and to feel that God offers us all the strength we need that we may do it; heart-felt confidence in his commands, his way of salvation, his promises. The disposition to substitute our own will for his, is the very opposite of faith.

—The *Mountain Echoes*, the Monthly Magazine published by the Rev. Mr. Fordyce during the Simla season every year, is about to re-appear. Our readers will notice the advertisement in another column.

Some friend of the *Dhumbaharuk*, through the *Times of India*, calls our attention to the article entitled "Specimen of European Wisdom." It was to this very article we had reference in our last. In it we are told that the most profound Sanscrit scholars among the Germans are quite incompetent to understand the true meaning of the Hindoo shasters. When we remember that the most profound Sanscrit scholars among the Hindoos have written commentaries on those sacred books for the very purpose of explaining them, it seems very strange that no man born in Europe can understand those books. Yet these books profess to be a revelation from God for the guidance of the Hindoo people, not all of whom certainly are profoundly versed in Sanscrit nor are intellectual giants. A communication from God to man, intended for his guidance in the daily affairs of life, should at least be intelligible. Silly men or cunning men may hide their thoughts in unintelligible words, but we suppose if a Brahmin wanted to have something brought from the bazaar he would not address the cooly employed for the purpose in Sanscrit shloks. The *Dhumbaharuk* pronounces himself the severest condemnation on Hinduism when he says that it is impossible for a Western man to form any proper conception of it. A revelation which only one man in 10,000 can possibly fathom, and which all the rest must receive upon the testimony of that one man, is no revelation at all. The object of such writings would apparently be to stimulate the pride of a

few men and condemn the great mass of the community to hopeless ignorance. We say again that it is utterly preposterous to call such writings a revelation.

A religion is a body of instructions for the guidance of men. We do not need to have access to the books; we shall find the religion embodied in the lives of its votaries, of those who are acknowledged as orthodox Hindoos. Hindooism is therefore just as conspicuous and recognizable as the Hindoos themselves are. Missionaries can see how the Hindoos are walking. They can see the images which they bow down before, the men at whose feet they fall, the care with which they shrink from their fellowmen, the facility with which they lie and pour out filthy abuse upon one another, their unwillingness to subject their religious views to any test. If I hear a Hindoo relating what he knows about another man, can I not form an opinion of that man? If I hear a Hindoo relating things about the God whom he worships, can I not form an opinion of that object of worship? When lying, concupiscence, treachery, theft are attributed to God, it is invain for any one under the plea of mystery to forbid our forming an opinion of such a deity. What the effect must be upon the people is evident.

The *Dhumbaharuk* groups together the names of Thomas Paine, Voltaire and Bishop Colenso, as those of men who took a correct view of the Bible. The writer of this was for eleven years as much opposed to the Bible as either of these, and vastly better acquainted with the objections to Christianity than we suppose our vernacular contemporary to be. But he was brought to see the falsity of his speculations, and to recognize the stamp of divine inspiration on every page of God's word. Our contemporary is altogether on a wrong track, so long as he imagines that the discovery of truth is an affair of man's wisdom. It depends upon the state of the heart; the consciousness of sin; the sense of need; the willingness to do God's will; the renunciation of the honour which cometh from man. Let a man be sincerely willing to do the will of God and he will not long be left in ignorance of it.

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SATURDAY, MAY 17, 1873.

THOUGHTS ON HOLINESS.—IV.

In most of the evangelical denominations there is a feeling, not perhaps as strong as it once was, but still strong enough, against the doctrine that he that is born of God sinneth not. Christians of these several denominations conclude that a belief in the possibility of entire abstinence from sin in this life, implies one of two things, (1) ignorance of the nature of sin, or (2) an exaggerated conception of man's powers. They are aware that men generally are characterized by both of these; they underestimate sin and they overestimate their own powers; and they accordingly explain the belief entertained by many in attainable sinlessness, by a reference to those characteristics. They who entertain the belief have been very imperfectly converted; they have got a little light, but much of the old darkness remains; if they only knew their own hearts better they would give to the winds the vain idea of perfection. This explanation does not meet the facts of the case. Some of those who entertain the belief in question have gone through struggles very fierce and very protracted, and have been brought to utter despair in the consciousness of their inability to do anything good, or to overcome sin; and it was after this despair and in a moment of complete self-renunciation that they discovered the all-sufficiency of Christ for all the needs of their being, present and possible.

The explanation given implies, in the minds of those who give it, a more serious error than that which they impute to the believer in attainable holiness. They say that he overrates his own ability. If he knew better the limits of his own powers he would never dream of being anything more than partially sanctified. He may overcome sin to a certain extent, but not completely. In saying this they betray a grievous error on a point of great importance. How much ability has the Christian to overcome sin? A little? No, he has in himself no power at all. Why should he have fled for refuge to the grace of Christ if he had ability of his own? Far from him be the thought that he has a little ability, to be supplemented by Christ. He has none at all. In himself he cannot for a moment cope with the sin of his nature. No man can call Jesus Lord except by the Holy Spirit. Even Christ said, I can of mine own self do nothing. It is not merely true of man's sinful nature, it is true of all creaturehood, that it is nothing apart from God. When the archangel would contend with the devil, he can only say, The Lord rebuke thee. Of Him, through Him and to Him are all things. Without me, ye can do nothing, says Christ. I can do all things through Christ who strengtheneth me, says Paul; our sufficiency is of God. The idea that we can partially overcome sin, is an abandonment of the doctrines of grace. He that entertains this idea needs to know his own heart better. Why is the Holy Spirit given? Not surely because we have a little strength of our own, and need divine aid; but because we are without strength, and have no power to cope with sin. He is given to dwell with us for ever, and a time shall never come when we shall be independent of his guidance and influence. As many as are the children of God they are led by the Spirit of God. Now the Spirit is omnipotent. The Father is omnipotent in the universe generally. Christ displayed his omnipotence in the opening up of a way of salvation to us. The Spirit of God is omnipotent in the region of man's sinful nature, and the work undertaken by him is that of the destruction of sin in us. The question cannot for a moment be entertained, Is the Holy Spirit able to root out sin from us? He is, in the nature of the case, just as able to do it, as Christ was to heal the leper by his touch. Nothing less than divine power planted the first good thought in us; and it is preposterous to set limits to that power and say that our partial sanctification is possible, but complete sanctification is impossible. The sanctifying power is that of the Holy Spirit. What shall we say then? That the Spirit has power but is unwilling to use it? For wise reasons he does not make us altogether holy in this life? Such an opinion would be as great a reproach to the Spirit, as disbelief in his power would be.

What is holiness? Conformity to God's will. God's will concerning every man, every moment, is that he should love God with all his heart and mind and soul and strength, and his neighbour as himself. Can the will of the Spirit be different from the Father's will? The Godhead is One. Christ's prayer, Sanctify them through thy truth, expresses the desire of the Spirit of truth. May the God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the day of Christ, was the prayer of one who well knew the mind of the Lord in this matter.

But it would have an injurious effect upon a man to make him holy in this life. He would be lifted up with pride. Would he? On the contrary, he alone would be the truly humble man. In delivering man from sin the Spirit delivers him from pride. It is the man who thinks he can partially vanquish sin, that will be troubled with pride. The men that are puffed up with spiritual pride are not the men who find all their springs in Christ.

But then the doctrine would be abused. Admit that Christ can keep his people from sinning, and many will pretend to such an experience who are far from being what they should be. But there is no doctrine that may not be abused. And men are far less likely to put forth pretensions to discipleship when renunciation of all sin is understood by it, than when a partial renunciation only is understood by it.

But what saith the Scripture? It says: Be ye holy for I am holy. Be ye perfect as your Father in heaven is perfect. Sin shall not have dominion over you. It designates believers, saints. He that is born of God doth not commit sin; neither can he sin, because his seed remaineth in him. If our heart condemn us not, then have we confidence before God. Walk worthy of the Lord unto all pleasing. Come out from among them and touch not the unclean thing, and I will receive you, and be a Father unto you. This is the will of God, even our sanctification. Thy will be done on earth as it is in heaven.

WHY I SECEDE.

We have received copies of the letter of the Rev. Richard Gardner, Vicar of Christ Church, Winchester, to his parishioners, resigning the vicarage and setting forth the reasons which have led him to resign. After a ministry of nearly forty years in the Church of England, and at a moment when considerations of a worldly kind would have urged him to remain if he could have done so with a good conscience, he has felt himself constrained by the Bennett Judgment to secede from the Church of England. During the two years that he has been Vicar of Christ Church, Winchester, the Spirit of God has blessed his ministry in a marked manner; and this was urged as a reason why he should beware of forsaking such a post of usefulness. We may easily understand how powerful such a consideration would be, and how a good man might be tempted to find in this fact a Providential intimation that he should remain. After thorough and prayerful consideration of the whole matter, he felt that no alternative was left him; his fealty to the great Head of the Church could no longer be maintained while serving the ministry of a Church whose position, as authoritatively defined by the highest court of decision, was so distinctly antagonistic to that required of a church

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entrusted with the oracles of God. We have not now to set forth any opinion of our own in the matter. We did this when the Bennett Judgment was under review. We wish simply to show how Mr. Gardner views the matter. Let us hear what he says on the subject of conscience :

But it is said conscience may mislead. Of course it may, and often has done, as the records of God's word testify. Conscience is not an independent faculty. For its healthy exercise it depends upon a sound judgment. Therefore we are bound to use every means to enlighten the judgment; and I can truly say I have endeavoured to do so in this case. It has been with me for months a matter of fervent prayer to be guided aright. I have studied the sacred scriptures with especial reference to the question. I have had personal and epistolary communications on the subject with many valued friends; and I have read, I think, almost everything that has been published upon it in the newspapers, the periodical magazines, and other pamphlets; and *that* with a prejudice in favour of the opinions of those who think otherwise than I do. But I am obliged to say, not all who write and speak on the matter touch the real point at issue, as it seems to me. Some, no doubt, have fairly grappled with it; and I shall have occasion to examine their arguments. Others have written apologetically of the judgment,—labouring, I may say, to justify it. Whilst there are not wanting those who regard it as an Evangelical triumph! Any how the fact is indisputable that the great body of the Evangelical section of the Church of England do not see any reason for secession, and I am quite free to acknowledge that this circumstance ought to make the few who think otherwise diffident of themselves, and careful to examine well the grounds of their own opinion. But this is all I can concede to what has been termed "the common reason and common conscience of that portion of the Church" to which I have referred. If, indeed, the question were one of comparative indifference, we might not unreasonably be called upon to yield to the majority; but, as the matter is in my estimation of vital importance, I dare not allow other men's reason and conscience to be the measure of mine. This would be to admit a principle fatal to all personal responsibility. On the contrary, I hold that each individual, having diligently and prayerfully used every means to enlighten his judgment, must follow the guidance of his own conscience, being responsible to God for the course he adopts.

We now extract from Mr. Gardner's review of the Judgment:

With regard to the first and principal charge,—that on which the other two depend, namely, that at the celebration of the Lord's Supper *there is upon the Altars of our Churches the presence of the Son of God in human flesh subsisting,—the real, actual, objective presence of our Lord and Saviour Jesus Christ; his sacred body and blood being under the form or veil of bread and wine;*—referring to this, the Court thus summarizes the charge:—"The Respondent maintains a presence which is (to use his own expression) real, actual, objective—a presence in the sacrament, a presence upon the altar, under the form of bread and wine. He does not appear to have used the expression 'in the consecrated elements' in the third edition. This is one of the points on which the language of the second edition is altered." Whatever was the object of the Court in especially noticing this alteration or variation of language, the difference to ordinary minds may not appear very palpable between the presence of Christ *upon the Altar under the form of bread and wine*, and his presence *in the consecrated elements*. However, adjudicating upon this first charge their Lordships decree as follows:—"Setting aside the declaration at the end of the Communion Office, which will be presently considered, *we find nothing in the Articles and Formularies to which the Respondent's position is contradictory or repugnant.*" This decision on the first charge is pronounced in no equivocal terms. There are no "doubts and divisions of opinions" amongst the Judges. Mr. Bennett is not acquitted upon the maxim of law which gives the defendant the benefit of any reasonable doubt, although this has been asserted over and over again. Let it be observed that the decision relates expressly to the *position* of the Respondent. It is unqualifiedly declared that his position is not contradictory or repugnant to the Articles and Formularies of the Church of England. According to this Judgment of the constituted authorities, his standing as a minister of that Church is impregnable; and so, therefore, is the standing of all other ministers, although they should teach, as Mr. Bennett teaches, that at the celebration of the Lord's Supper in the Church of England *there is before God's Altar the presence of the Son of God in human flesh subsisting,—the real, actual, objective presence of our Lord and Saviour Jesus Christ,—his sacred body and blood being under the form of bread and wine upon the Altars of our Churches.* Can it be urged with any show of reason that when the Respondent declares that the body and blood of Christ are present upon the Altars of our Churches under the form or veil of bread and wine, he uses the terms "body" and "blood" only in a figurative sense? The whole purport of his writings, from which the extracts in the pleadings are taken, is to assert and endeavour to prove the contrary, namely, that there is no figure in the Lord's words, but that they are to be construed as strictly literal, when he says "This is my body;" "This is my blood:" and "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Neither is there any ambiguity in the language of the Respondent, as set out in the pleadings. He speaks of *the presence of the Son of God in human flesh subsisting,—the real, actual, objective presence of our Lord and Saviour Jesus Christ,—his sacred body and blood being under the veil of bread and wine upon the Altars of our Churches.* Do not these phrases necessarily import *the person* of Jesus Christ,—his flesh and blood being, as it were, only covered with a veil in the consecrated elements? Can it be argued successfully that this language does not involve *the whole person of Christ*, the Godhead and the manhood, which are, indeed, inseparable? Mark the terms used. It is *the Son of God in human flesh subsisting* that is asserted to be localized upon the Altar. It is *our Lord and Saviour Jesus Christ;* and this he could not be but as God and Man in one person. Besides, Mr. Bennett *adores* him, and teaches the people to *adore* him, present under the form or veil of bread and wine upon the Altar. Is not the doctrine thus taught essentially that of Rome? And this, indeed, would seem to be Mr. Bennett's intention, as not obscurely indicated, when he asks,—"Is it really the case that the Church of Rome is the only communion in which men may hold the doctrines of the Real Presence and the Eucharistic Sacrifice, and be in proportion reverential in their devotions, and adore God in that blessed offering?" Yet with this language before them, as used by the Respondent, the Judges declare that *they find nothing in the Articles and Formularies to which his position is contradictory or repugnant.*

Mr. Bennett maintains that the doctrine which he holds and teaches of the real, actual, objective presence of our Lord and Saviour Jesus Christ under the form or veil of bread and wine upon the Altars of our Churches *contains and infers the sacerdotal office of the Priest and the sacrificial character of the Altar;* that *our Eucharistic office is a real, living, spiritual offering of Jesus Christ upon the Altar;* and that *the incense is the mediation of Jesus ascending up before God from the Altar to plead for the sins of men.* This was another charge against the Respondent, upon which the Judicial Committee of Privy Council was required to adjudicate whether or not it is contradictory or repugnant to the Articles and Formularies of the Church of England. Upon this the Court says,—"The Church of England does not by her Articles and Formularies *teach or affirm* the doctrine maintained by the Respondent. That she has deliberately ceased to do so" *(that is, ceased positively to teach or affirm it)* "would clearly appear from a comparison of the present Communion Office with that in King Edward's first Book." And this dictum of the Judges, as well as others in which they declare that the Church affirms what we believe to be true, are continually paraded before us, as though they amounted to a condemnation of the doctrines charged against Mr. Bennett. But what, I ask, is the value of these dicta when viewed in the light of that principle of interpretation, already referred to, as to the effect of the changes made in the Prayer Book? The Church may not *positively teach or affirm* Mr. Bennett's doctrine. She may have deliberately ceased to do so; but the Judges introduce a notable saving clause, as we have seen. They tell us "*the question is not what the Articles and Formularies affirm, but what they exclude.*" And if error, such as that involved in the charges preferred against Mr. Bennett, is not excluded, it is not apparent to all that the bare affirmation of truth is sufficient. In adjudicating upon this second charge the decision of the Court is that "it is not clear to their Lordships that the Respondent has so used the word *sacrifice* as to contradict the language of the Articles." This, observe, is the first intimation of any doubt in the minds of the Judges. They had no doubt upon the first and principal charge, as we have seen. It would not answer any good purpose to inquire into the *reasonableness* of any doubt upon the meaning of the language of Mr. Bennett as last above set out, and which forms the second charge against him. But it is worthy of remark, and not otherwise than suggestive to notice, that, in order to help them to discover in what sense Mr. Bennett might possibly use the word sacrifice, so as not to contradict the Articles, their Lordships thought proper to "travel beyond the record," and to refer generally to "many divines of eminence," and particularly to Bishop Bull; and being convinced by such reference that "the word sacrifice has been applied to the Lord's Supper in the sense not of a true propitiatory or atoning sacrifice, but of a rite which calls to remembrance, and represents before God, the one true sacrifice," it was not clear to their Lordships that the language of Mr. Bennett meant anything more! But if his language were really ambiguous when, in reference to the celebration of the Lord's Supper, he speaks *of the sacerdotal office of the Priest,—of the sacrificial character of the Altar,—of the living, real, spiritual offering of Jesus Christ upon the Altar,—and of the incense being the mediation of Jesus, ascending up before God from the Altar to plead for the sins* of men;—if it were really doubtful whether this language was applicable to a propitiatory sacrifice, and if their Lordships condescended to consult authorities to assist them in determining in what sense the Respondent used the word sacrifice in the passage cited from his works, it might have been expected that the rule, universally accepted, that an author is himself the best interpreter of his own language, should have been followed; and that the answers solemnly given by Mr. Bennett in his evidence before the Ritual Commissioners in 1867 would have been taken as the true explanation of his meaning in the matter before the Committee of Privy Council.

Mr. Bennett's answers to the Archbishop of Armagh, in which he avowed himself a sacrificing priest, offering a propitiatory sacrifice, have already appeared in our columns.

So, while they give him "the benefit of the doubt," the Church of England's pulpits are open to "divines" who teach that *in the celebration of the Lord's Supper in the Church of England the office of the Priest is sacerdotal;*—that *the character of the Altar is sacrificial;*—that *the Eucharistic office is a living, real, spiritual offering of Jesus Christ upon the Altar;* and that *the incense is the mediation of Jesus ascending up before God from the Altar to plead for the sins of men.*

Whatever the Respondent means when he declares, as charged against him, "*I am one of those who elevate the blessed* SACRAMENT, *who myself adore, and teach the people to adore, Christ present in the* SACRAMENT *under the form of bread and wine, believing that under their veil is the sacred body and blood of my Lord and Saviour Jesus Christ,*" or whatever meaning those words convey to ordinary minds, their Lordships acquit Mr. Bennett of contravening the Articles and Formularies of the Church of England in using them, their decision being given in the following words:—"Upon the whole, their Lordships, not without doubts and division of opinions, have come to the conclusion that this charge is not so clearly made out as the rules which govern penal proceedings require. Mr. Bennett is entitled to the benefit of any doubt that may exist. His language has been rash; but as it appears to the majority of their Lordships that his words can be construed so as not to be plainly repugnant to the two passages articled against them, their Lordships will give him the benefit of the doubt that has been raised."

Upon a review of the whole Judgment it would not be difficult, if any good purpose could be answered thereby, either to point out, in regard to each specific charge, how inconclusive are the arguments influencing the Court to pronounce that judgment, or to show its inconsistencies. But however this may be, it is, I contend, the judgment of the Church of England *as an institution*. She has spoken by her constituted authorities, and there is no appeal from their decision. Her highest Court has solemnly pro-

nounced, by whatever influences moved thereto, that the language used by Mr. Bennett, as brought before the Judges in the extracts from his published writings hereinbefore set out, is not excluded by her Articles. However "rash and ill-judged" his words, and however "perilously near a violation of the law," *they are not a violation of it*, but are by this judgment admitted as not exceeding the limits allowed by the Formularies of the Church of England. Any or all of her ministers may go forth and use them, with the authority and weight of those who are acting under her commission. And I repeat my conscientious conviction, that a Church, which is content with the bare affirmation of truth, and does not exclude such teaching as is contained in the extract quoted from Mr. Bennett's works, but permits it to be taught under her protection, ceases to be a faithful "witness and keeper of holy writ."

Our readers can easily decide for themselves, in view of the Judgment and Mr. Gardner's observations, where is sophistry and where is truth. The Judges talk like men who felt that their business was to save the Church of England from anything like a general secession; if they decided against Mr. Bennett, the Ritualists would go out; if they decided not against him they must at the same time furnish the Evangelical Party with some show of excuse for not seceding. They are casuists aud never for a moment allow themselves to look simply at the merits of the case. *Fiat justitia ruat cœlum*, was a piece of extravagance to which they gave the widest possible berth; *via media tutissima* suited them much better; and every word of their judgment was weighed not at its intrinsic value, but with all its probable results.

But it is said that the Church must be judged by the intention of those who drew up her Formularies.

But who is to determine what this intention was? It is the province of the constituted authorities to say what is the law of the Church of England;—in other words, to declare what is the legal effect of her accredited documents; and for all practical purposes *this* must be regarded as her mind and intention. Did not we appeal to them to tell us what were the law's limits, as well in the Bennett case as in others? And when the former decisions were what we desired, we called upon our opponents to bow to the authority of the Courts. But now that the same authority has declared that the language used by Mr. Bennett, as set forth in the extracts from his writings brought before the Court, is not excluded by the formularies of the Church, but that he and all others must be protected in using it, can it be maintained that the Church of England, *as an institution*, is not compromised with the errors involved in Mr. Bennett's teaching because the Reformers did not, according to our private and individual judgment, intend her so to be? I submit that, as affecting the conscience, the question is not what the Reformers intended, or whether the Court's interpretation of the Articles is in agreement with that intention, *but whether, under the sanction of that interpretation, false doctrine may not be taught within the pale of the Church of England.* And if this be so, then I contend she is not relieved from the charge of departing from the faith, even though it may be truly said that she *affirms* and *requires* her ministers to hold what is true; since at the same time she throws her shield of protection over those who teach and publish what is false. As some one has said—"The same house can never hold the Ark and Dagon."

The *Record* newspaper brought forward some months ago the argument that as our Lord did not leave the Established Church of his day, so his disciples ought not to leave that of the present day. The Established Church of Christ's day pronounced him an impostor, declared those cursed who listened to him, excommunicated all who confessed him, and at last actually crucified him. On the same principle Romanists must not leave their Church, nor Chinese theirs. Never were any more terrible denunciations uttered than those which Christ poured upon the Established Church of his day.

But it is said that this decision does not impose any new term or condition of communion, nor put any restraint upon Evangelical ministers, who are free to teach as they have taught. This would really make the Evangelical body a Church within a Church, having a communion of its own. There would thus in fact be three Churches of England, each claiming to be nearest the standards, while intensely antagonistic. But it so happens that they all recognize a Court of Appeal whose decisions are authoritative; and it thus becomes impossible to maintain the separate communions with separate responsibilities within the Establishment.

We must make one more extract:

If the Church of England is compromised with false doctrine, as I believe it is, for reasons and upon the grounds already stated, then *I* at least feel it to be impossible to avoid the conclusion *that by continuing to minister under its authority I* am necessarily involved in complicity with the error.

The substance of my teaching has been "repentance towards God, and faith towards our Lord Jesus Christ." In furtherance of this object I have endeavoured to set forth the economy of divine grace in the recovery of sinners from the effects of the fall; distinguishing the different offices of the three persons of the Trinity in the work of man's salvation, according to the eternal covenant of grace and redemption; "so treating of divine agency and human responsibility as to give God all the glory, and leave the unbeliever without excuse;" and whilst showing, with regard to such as are interested in the blood and righteousness of Christ through faith, and so justified before God, that the moral law has ceased as a covenant of works, it having been fulfilled by Christ their surety; yet *that* law has at the same time been unequivocally asserted to be still in force as a rule of life; and sanctification of heart and life has always been insisted upon as the only sure Scriptural mark of justifying faith. Thus have I endeavoured to take away all ground of human merit, whilst testifying that "without holiness no man shall see God." In one word, it has been the design of my ministry to prove the necessity both of a title to heaven, and also of a meetness for its purely spiritual joys; the former depending on the blood and righteousness of Christ, imputed to man through faith, and the latter on the sanctification of his heart and life through the operation of the Holy Spirit. In addition to this positive teaching of the great fundamental truths of the Gospel, you will bear me witness that I have striven to warn you against the two great classes of fatal error which have been for some years past growing up in the Church of England,—errors which, according to my view, involve the essential properties of Popery and Infidelity, distinguished according to the liberalism of the age by the euphemistic names of Ritualism and Rationalism. Both these errors (especially the former) are now protected under the broad ægis of the Church of England; and the impetus thus given, more particularly to the Roman leaven within the Church, I believe to be irresistible, considering the ignorance and apathy of the people generally, and the activity of the patrons of the heresy, and their influential position in the Church and State; whilst the attitude of the Evangelical party in the Church seems to be that of "waiting and watching." And for their comfort the Laity are told that "a Layman worshipping in a Church is not committed to the eccentricities or errors which a Clergyman may choose to introduce into the services as accessories to the beautiful ritual of our Protestant Church. It may be painful to him *to have to submit to them for a season, till matters are remedied!*" Very reassuring indeed! One cannot sufficiently admire the happy delusion! The "aggrieved parishioner," however, will not unnaturally inquire what reasonable ground there is for hoping that matters will *be seasonably remedied!* Instead of expecting a remedy, there is every reason for expecting that the Papal virus will now spread rapidly through the whole body; and the result, richly deserved, I believe to be natural, inevitable, and speedy,—the destruction of pure Protestant religion in the Church of England. Some of you may live to see this; and those who now doubt may then remember the warnings I have given.

It would often be much more convenient for us if those who are wrongly associated with us, would withdraw from the association. They are in a false position and must be aware of it; why don't they leave? Is there no spark of honesty, no regard for the truth, no sense of their responsibility to God, left in their bosoms? Well, but they don't leave. We have men preaching the rankest rationalism, and sailing within a point or two of Strauss, yet holding their own as clergymen of the Church of England, seeming to think it a braver thing to preach as they do and draw their fine salary, than to acknowledge themselves hypocrites and abandon a Church whose articles require very different teaching. Their principles are not such as to forbid their acting this double part, and if evangelical men wait for them to leave they will wait long. In the mean time they must consider, and each one must do it for himself, how far it consists with loyalty to Christ that they should be sailing in the same ship with these men. Don't leave the old ship, these men say to those who get converted under the preaching of outsiders. But suppose the old ship is officered by pirates and sailing under false colours! We are to stand by the Captain, the great Captain of our salvation, and in order to do that we must have no compromises with his enemies.

WHAT IS TRUTH?

Who keep the commandments of God and have the testimony of Jesus Christ. (Rev. xii. 17.) Thus persistent and consistent is the Scripture in characterizing Christians as those who keep the commandments of God. Not merely admire them, read them, translate them, teach them, desire to keep them, endeavour to do so, but actually keep them. These only have the true testimony of Jesus Christ, being enabled to testify to him as made of God unto them wisdom, righteousness and sanctification.

Ten crowns. (xiii. 1.) The crowns were upon the seven heads of the dragon. These are upon the ten horns representing the kingdoms constituting papal Europe.

The dragon gave him his power and his seat and great authority. (2.) When the seat of the imperial government was transferred from Rome to Constantinople, and more especially after the overthrow of the shadow of imperial power remaining at Rome by the barbarians, the Pope began to aspire to the same virtual headship over the nations which Rome had enjoyed in her palmy days. This idea was handed down as a legacy, and everything was grasped at that could in any way advance the realization of it.

In blasphemy against God. (6.) Not of course ostensibly, but virtually, by teaching things that involved an impeachment of the perfections of God. The whole system was an eclipse of the truth contained in God's revelation, an undoing of this revelation. It was blasphemy to say that the Pope was Christ's Vicegerent; that they whom the Pope canonized were to be worshipped; that the Pope could withdraw the Bible and impose his own laws on the Church; and a multitude of similar violations of God's truth.

To blaspheme his name and his tabernacle and them that dwell in heaven. (6.) Substituting their own teachings for those of God's word; denying God's name of Love by reliance on good works, the intercession of saints, purgatory, &c.; denying his holiness by the sale of indulgences and by dispensations; maligning the church of God by identifying it with Rome, and the dwellers of heaven by representing them as eager for the prayers of men and as willing to be mediators between God and man.

The book of life of the Lamb. (8.) I know my sheep, says Christ. Their names are written on high. They are content to be known of him, seeking not the honour that cometh from man.

By faith in the Crucified One they receive life and continue to receive it, as the branch from the vine.

Make an image to the beast. (14.) Bring about a union of Church and State in every country, so that the secular power should be available for the clergy. Thus in every Roman Catholic state there was a representation of the Papal power with its keys, temporal and spiritual. Thus France was able to carry on the war with the saints, independently, and indulge to her heart's content in St. Bartholomew's days and dragonnades.

His number is 666. (18.) In seeking the application of this number, we must bear in mind the essential conditions that limits the application. It is a great ecclesiastical and secular power combined; its seat is the seven-hilled city; it has power over all kindreds and tongues and nations (*i. e.* it is Catholic); it is very much engaged in persecuting those who build all their hopes upon the propitiatory blood of Christ; its clergy, regular and secular, are in alliance with the Government in the different states where they are found. Any application of the number that does not meet these requirements may be set aside at once. Η Βασιλεια λατινη, 'the Latin kingdom,' contains letters whose numerical values added together make exactly 666. Rome insists upon adhering to the Latin language not merely in her worship, but in all her official documents. Her priests, belonging to scores of different nationalities and using widely different vernaculars, are only able to communicate with each other through the Latin.

Without fault before the throne of God. (xiv. 5.) Must we regard this description as referring to the saints in heaven or to saints leading a heavenly life on earth? The scene is said to be Mount Sion. We incline to regard it as referring to a discovery of the riches of grace in Christ, made by Christians in this life in the latter days, enabling them to receive Christ as their sanctification, and to live as in the presence of God. The new song refers to this discovery. The 144,000 are probably no others than the sealed ones of chap. vi. The number 144 expresses perfection; thousands will have obeyed, by the grace of God, the command given by our Lord. Be ye perfect, even as your Father in heaven is perfect. Mount Sion was an elevation rising above the city of Jerusalem, above the temple. The Father's name in their foreheads shows that John xiv. 23 has been fulfilled in these. God is revealed in them. The first-fruits unto God and the Lamb. Not the first believers, but the first so to believe as to obtain the complete victory. Redeemed from among men. A word applicable to all believers, but here used in some extreme sense. All the expressions indicate conformity to Christ. As thou, Father, art in me and I in thee, that they also may be made perfect in us.

Gotten the victory over the beast, and over his image, and over his mark, and over the number of his name. (xv. 2.) The Reformation was one step, and only one toward the restoration of the true Gospel standard. The eyes of Christians have been slowly opened to the greatness of their departure from the truth of Christ. One victory only prepares the way for another conflict; victory here introduces us to a new foe; and so on. Many get the victory over the beast who do not get it over his image; many over his image who still bear the mark; some put this away, but retain the number of his name. One of the most cherished ideas that Protestantism brought away from Rome is that there should be a union of Church and State; and it has taken centuries to find out that such an alliance must always be spiritually injurious to the Church. The branches can only be allied with the vine; then their fruit shall be full of blessing to the nations.

The song of Moses the servant of God, and the song of the Lamb. (3.) The song of Moses and of the Israelites was after they had crossed the Red Sea and were clean escaped from the power of the Egyptians. They were in the desert, but they were free to serve God according to the dictate of their consciences. For a century or two after the discovery of America, the true conception of civil and religious liberty, though formed in many hearts and vindicating itself in many ways, was yet not so embodied in the laws and constitution of any state in Europe as to make the persecution of God's people impossible; and, as a matter of fact, persecution existed to that extent that multitudes were glad of the opportunity to leave their homes and kindred and countrymen, and seek a refuge in the wilds of America. In the confederation of the United States, this principle of religious liberty was embodied in a more emphatic form than the world had ever seen, and the people of God were at liberty to serve God according to their convictions, without any such invidious distinctions as necessarily exist where one denomination is taken into alliance with the State. And God has marvellously granted his blessing upon the churches planted in America, and it is a recognized fact that no country has been so remarkably favoured by the outpouring of the Holy Spirit, as that country has been. The question is not whether the form of government there is the best. It is very far from that, many will think. Two great difficulties had to be dealt with. The constant immigration in immense numbers of the lower orders of different countries of Europe, unfitted for the exercise of the prerogatives of citizenship in a Republic; and the millions of slaves and their descendants. But the question here does not relate to the character of the government as a whole; but to the fact that religious liberty is not impeded there by special privileges accorded to a particular denomination; but that men of all views are allowed to make full proofs of such power as they may find in their particular systems. In no country has evangelical religion so extensively penetrated the masses as in the United States, and demonstration has thus been given to the all-sufficiency of Christ's grace for the support of the church and the propagation of the truth. The traversing of the Atlantic by the Pilgrim Fathers and others since then, resulted in the establishment of a government which eschewed alliance with the Church in order that the Church might be more free to manifest her union with Christ; and thus we perceive in what sense the Atlantic has been as the Red Sea was to the Israelites.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—In the Report of the S. P. G. for 1872 there occurs the following statement of the Poona Catechist of the Mission:

"Prem Dass, our Reader, who was engaged last year, has suffered much from fever, and now resigns active labour as a paid Agent on account of infirmity and age, although he purposes to labour as a free Agent according as his strength will permit."

This statement, as well as the whole Report of the Catechist, is authenticated by the Rev. William Clark, Joint Chaplain of Poona, in the following sentence:—"I have much pleasure in authenticating the statement contained in Mr. V. Ramswamy's Report."

Now the individual who is said to have left the service "on account of infirmity and age" has got a certificate from the same gentleman who has testified to the veracity of the Catechist's statement, to the following effect:—"The reason for his connection with us being severed was, that for the sake of consistency I deemed it undesirable that he should continue an Agent of our Mission so long as he was unable to control his family in matters of religious worship."

It will be seen from the above extract that a different reason is assigned for Premdass' dismissal. It is to be further remarked that the Premdass family are not heathens, but simply and conscientiously Presbyterians, and that is considered a disqualification for the old man's being employed as a Mission Agent of the S. P. G. Are there any agents of the S. P. G. whose relatives are heathens and who cannot control them against their will in the matter of religious worship? Is it consistent to employ such agents?

I respectfully solicit the Poona S. P. G. Mission to explain the abovementioned inconsistent facts.

A. B.

[The above letter is authenticated.—Ed. B. G.]

Epitome of News.

Saturday, May 10, 1873.

—*Sunday Magazine:* "Acting on powers allowed by statute, the corporation of Göthenburg have made arrangements whereby a great reduction has taken place in the number of public-houses. It was thought, and very reasonably, that it was altogether a false principle to give to the managers or proprietors of public-houses a direct interest in the amount of liquor sold by them, and thereby in the drunkenness of the people. Accordingly, a public company was formed, by which the proprietorship of a great part of the public-houses has been acquired. This company contents itself with a moderate fixed percentage on its capital, and pays over all its profit beyond that point to the municipal authorities, by whom it is applied in reduction of the public rates. The managers of such of the public-houses as the Society continues to keep open account to the Society for all sales of drink, but are allowed a considerable profit on other articles of consumption. Mr. Carnegie and other gentlemen acquainted with Sweden speak of this arrangement as one that has been highly beneficial. The principle is unquestionably sound; to give to a large and ever-increasing body of men a direct pecuniary interest in the spread of drunken habits in the population is about the silliest proceeding which an intelligent community can adopt. The subject is undergoing a careful investigation in Edinburgh, Glasgow, and possibly in other towns: and there is a strong disposition among the friends of temperance, whether total abstainers or otherwise, to make the Swedish plan, if it be deemed practicable here, a basis for united operations."

—Radcliffe on Mind, Brain, &c., in the *Lancet:* "Rest from head-work may be too much insisted upon in cerebral exhaustion and in other cases of the kind. Often and often I have met with patients with jaded brains who have certainly let their minds lie fallow too long. More than one over-worked barrister, who could scarcely drag on until the long vacation, has complained to me that the vacation was too long, and that it would have been better for him if he had returned to his own work sooner, or if he had changed his work. Mere distraction, even travel, is not enough. Weeds will grow apace under such circumstances; and soon, very soon, the difficulty is to get the mind under cultivation again. What is wanted generally, even at the beginning, is, not that work should be given up altogether, even for a short time, but that it should be moderated in amount or changed. It is given to few to imitate the example of the present Premier, who, when thoroughly over-wrought at the end of the session, recruited himself by spending a great part of his holiday in writing 'Juventus Mundi,' but the fact is full of significance in the present place. Indeed, the longer I live, the more am I convinced that it is a grave mistake to let the mind lie fallow, even for a short time, not only in the particular case under consideration, but in all cases where head-symptoms have to be dealt with—in epilepsy, for example, no less than in cerebral exhaustion. In epilepsy, indeed, I have long maintained that it is the very gravest blunder in practice to suspend education—that the very basis of successful treatment is only to be laid in education. In the case of an epileptic child I should be altogether hopeless of arriving at a satisfactory result except by building the plan of treatment on this foundation; and the same feeling would influence me considerably even in the case of an adult suffering from cerebral disorder, let this disorder be what it may, if in one way or another I could not keep his mind from preying upon itself by providing him with some proper occupation."

—*Advance:* "A sadder story is not often told than that of Willie Clark, of Chester, Mass., a half-witted boy of 17, who was convicted a while ago, on his own confession, of placing obstructions on a railroad track. From the brutal exposure of a cold cell and insufficient clothing in jail, he was taken sick, and when brought into court for sentence fainted away. Growing worse he was allowed to go home, and there in a few days he died. Every one who knew him doubted his guilt, and on his dying bed he revealed to his mother that he was frightened into making his confession by the Deputy Sheriff, who was 'working up the case' for the sake of $500 reward. Subsequent occurrences make it probable that the stick of wood found on the track was dropped from a locomotive, and that there was no crime about it."

—*Christian Advocate:* "Dr. Behm of Götha contends with much intelligence and learning that the lakes discovered by Livingstone in Western Central Africa belong rather to the head-waters of the Congo than to the Nile; and he comes to this conclusion by the elevation, the volume of water, and the annual rise of the Lualaba River discovered by Livingstone, which correspond to the same conditions in the Congo. And the German expedition on the west side of Africa has about determined to start from Loando, near the mouth of the Congo, and reach this stream above

its great cataract, and thence trace its course into the interior, in the hope of thus reaching the lakes in the inner country whose real connections and outlets are still doubtful. And Lieutenant Grandy is doing the same thing for the English. He is already at the coast of Sierra Leone with his brother, engaging a large force of natives to enter the interior with canoes, about the only means of penetrating the dense jungles and reaching the upper country. A rich friend of Livingstone is contributing the means to this enterprise, which is an extremely difficult and dangerous one. Thus there will soon be a friendly rivalry between the English and the Germans, if they do not indeed coalesce, and we may hope that the great white spot on the map of Africa marked as 'Unknown' will soon disappear. The Congo is reported to be a majestic river, miles wide and very deep, and is probably the trunk of an interesting series of inland waters."

Monday, May 12.

—*Lucknow Witness:* "We are very glad to hear that the Rev. James Mudge, of New England, has received an appointment as missionary to India and will sail for this country in August. Mr. Mudge has superior abilities as a linguist, and comes to India to devote himself chiefly to literary work. He will be connected with the Mission Press in Lucknow."

—*Friend of India:* "Letters received by Dr. Petermann from African merchants, and published in the *Mittheilungen*, communicate the important information that Portuguese traffic on the Zambezi has again sprung into activity, and encourage the hope of a speedy opening up of this almost unknown basin. Zumbo, a station on the north side of the Zambezi, about 450 miles in a direct line from the mouth of the river, was a complete ruin when Dr. Livingstone passed it in 1856. It was again occupied by the Portuguese in 1861, and has become the centre of a brisk traffic with the districts watered by the northern tributary rivers Aruangoa and Cafue. Other factories have since been founded higher up the river as far as the mouth of the Cafue."

—"General Cunningham's archæological survey of India is calculated to occupy ten or twelve years. In order to carry out the work entrusted to him, he has divided the area of India, comprising 1,500,000 square miles, into five separate portions of nearly equal size; these are synonymous with the political divisions of the Punjaub, the North-Western Provinces, Bengal, Bombay, and Madras. Each of these provinces has been divided into three sections, and a single season will be devoted by each exploring party to a single section. The regular archæological survey was commenced in October 1871 under General Cunningham's personal superintendence. It is also proposed to appoint Mr. James Burgess to the superintendence of the archæological survey of the Bombay Presidency. A photographer and Mr. Carlleyle, lately the Curator of the Agra Riddell Museum, are on the Director's staff as assistants."

—The *Friend* gives the following from the vernacular papers; Bengal: "The *Sulabh Samachar* anent the subject of religious teaching in schools and colleges says: The Government is wholly neutral in religion. Religious instruction is not allowed. It would do no harm to make stringent rules to prevent *irreligious* teaching; the pupils could then use their liberty and follow their own desires and understanding in religious matters. But instead of this we find many infidels and wicked persons among both teachers and professors; and the pupils learn infidelity and unrestrained conduct from their example."

Is it not a remarkable sign of the times that the Native Press should have to complain of the irreligious teaching of Government Schools and Colleges?

—*Times of India:* "To-day one of the best-known official citizens of Bombay leaves for furlough and well-earned holiday. Here we allude to Captain G. T. Robinson, formerly of the Indian Navy, and, since the decease of Captain John W. Young, Superintendent of the Bombay Marine. It is, we believe, more than a dozen years [16] since Captain Robinson was at home; during that period he has occupied positions involving much responsibility, and been anxiously concerned in all the changes and important operations that have been carried on by or through the Bombay Marine and its establishments. Captain Robinson will be missed in many of the charitable and public institutions of Bombay."

—The same: "The situation of affairs in Abyssinia has changed but little during the past few months. The French Vice-Consul at Massowa has been received in a very friendly manner by Prince Kasa (now King Yohamis). The Prince would not, however, consent to receive the Roman Catholic Missionaries into his country so long as it remained in its present disturbed state, and the reason he alleged for their expulsion was that among the papers of the Wagshoon Gobaza, after his defeat, were found several documents from the priests in Tigré of a highly treasonable nature. He therefore considered that he could no longer allow them to remain with safety to his own interests."

—A home paper says: "A striking instance of the gross ignorance still existing among the natives on the West Coast of Africa is given in the intelligence from that coast. In order to ratify the treaty with Bonny, King Ja Ja, of Apobo, sent a slave to be killed, which sacrifice King George, of Bonny, was compelled to admit, and the poor fellow was accordingly despatched in the most revolting manner, being split longitudinally down the body while alive."

Tuesday, May 13.

—*Bombay Educational Record:* "In a Bombay High School, recently, a class of 90 boys, composed about equally of Hindus and Parsees, was assembled on a gallery for a lesson in chemistry. During the lesson it became clear that the more distant students were unable to see the experiments which were being shown, and this led to a strict investigation into the proportion of shortsighted boys in the class. Out of the 90 boys no less than 22, or about 25 per cent., were found to be distinctly shortsighted, whilst out of the remainder a considerable number had by no means perfect eyesight. A vast amount of injury to eyesight would be avoided if teachers could sufficiently impress upon their pupils the evils of very small print, and working at night by insufficient and flickering lights."

—*Vanity Fair:* "Proverbs have obtained such a hold on the mind that nothing but continual battering will expose their foolishness. There is scarcely a child but is compelled to write in his copy-book that 'Honesty is the best policy.' He is supposed to be undergoing the process of moral education when combining his pothooks and hangers to express this sentiment; but to our mind more deleterious teaching could scarcely be devised. To tell a child that he is not to steal his schoolfellow's gingerbread or to abstract his father's carelessly exposed halfpence not because it is wrong to do so, but because it will in the long run turn out more profitable to do so, is surely to instil very low motives into the infant mind. It is true that the infant mind is only innocent in the sense of being, as regards a knowledge of good and evil, utterly vacant, and that abstract arguments have little effect on childhood; but our object should be to overcome the difficulty of producing that effect, and we should not content ourselves with trying to produce another effect, to prematurely convert a suckling into a solicitor."

—From Central America we learn that earthquakes, attended with great loss of life, have occurred at San Salvador. They began on the 8th of March. A telegram from Aspinall, viâ Havannah, dated the 5th of April, says—"San Salvador has been destroyed; 800 persons were killed, and property valued at 12,000,000 dols. has been destroyed. A fire followed the earthquake, and burned many buildings. The date of the catastrophe is omitted.

—Akola correspondent of the *Times of India*, May 9: "Three men have been hanged for murder since the beginning of the month, and one or two more will follow shortly. One committed a crime from sheer devilment. Observing a Marwaree boy in a field where he was working, he most wantonly threw a stone at him with such violence as to knock him senseless. Then, acting probably on the belief that 'dead men tell no tales,' he deliberately dashed out his brains and secreted the mutilated corpse in a haystack, making it a point to frequently pass by the place in order to see that its ghastly contents had not been disturbed. On the third day he was passing as usual accompanied by a friend, but on nearing the stack he remarked a huge cobra issuing from it. This so wrought upon his heated imagination, and believing in the Pythagorean doctrine of the transmigration of souls, he foolishly fancied that the spirit of the murdered boy had passed into a cobra, which had come to avenge his death. The rest is soon told; terror compelled him to reveal the whole of the startling details and produce the now decomposed corpse."

Wednesday, May 14.

—*Indian Statesman:* "A serious fire broke out on Sunday morning in a building in Butcher Street, near the Crawford market, through which a Mahomedan named Shaik Ebraim, a buggy-driver, lost his life, and a woman and two children were severely burnt. About half-past one o'clock in the morning, smoke was seen issuing from the groundfloor of a three-storied house, which was used as a stable for hack buggies. A horse on the groundfloor was killed, and the total damage done is estimated at Rs. 4,000. The fire is supposed to have originated through the carelessness of the deceased, Shaik Ebraim, who was apparently drunk at the time of his death."

A Mussalman child of two years died on the following day from the effects of burns received at this fire.

—Rev. John Buckley in the *Friend of India* refers to "a particular temple in Cuttack called the Seetaram Thakoorbarree; the *annual* payment by the State to this temple had been Rs. 522-8. It should be distinctly stated that when British rule was established in Orissa the proprietors of the thirty-two gods and of the Seetaram temple had no documents whatever to establish their claim to the payments mentioned. It was a purely voluntary donation from the former rulers of the country to the priests of idolatry. But we read in Scripture of 'mischief' being 'framed by a law;' and this was soon done in this case. Pagan priests could not establish their claim to the allowance, but their professedly Christian masters soon passed an Act binding themselves never to withhold these payments. The reader, if not familiar with the deplorable transactions of those days, will be startled at this information, but Section 30 of Regulation XII. of 1865—which will be well remembered by all who have studied the Juggernath question—furnishes conclusive evidence of its truth."

—"If scientific men" (says the Montevideo correspondent of the *Buenos Ayres Standard*) "could devise some means of guarding against cases of coal combustion on sea it would be a great service. No fewer than 20 vessels with Cardiff coal have perished in this manner near our coasts within the last few years. It is only two years ago since the survivor of three vessels belonging to the same owner entered this port with the crews of the others (she was the *Tapley*), and was then scuttled to put out the coal fire under the hatches."

We have noticed that most of these cases occur in ships that have been sailed under a vertical sun. We think that the Suez Canal should be used (in the cold season) to convey coal to the East.

—We learn by telegram that the steamer *Leith*, bound from Calcutta to this port, was wrecked off Trincomallee; passengers and crew all saved.

—Mr. Edmund Jones, widely known from his connexion with the Burmese Embassy, has died of cholera at Mandalay.

—*Indian Observer:* "We are credibly informed that there is an officer in the Central Provinces whose business it is to avert hail-storms, excessive rain, drought, and the other incommodities of a tropical climate. His official title is *Garpagari*, and he receives a regular salary of grain from the inhabitants of the circle of villages which maintain him. If he should succeed in averting atmospheric calamities at a critical emergency, or in bringing an opportune storm of rain after a long drought, his official salary is supplemented by a liberal *bonus*. So great is the confidence reposed in the skill of this public officer, that on the occasion of the visit of any distinguished European to the locality over which he presides he is solemnly led out into the jungle, and instructed to howl for the public benefit."

—Home Intelligence, April 25: The German Government have deposed the Mayor of Strasbourg, much to the annoyance and dissatisfaction of the French inhabitants of the city. The Emperor William has started on his journey to St. Petersburg on a visit to the Czar, accompanied by Prince Bismarck and Count Moltke.

It is announced that Count Arnim is to be the new German Ambassador to the Court of St. James's.

Disturbances and anarchy still prevail in Spain. Telegrams from Madrid announce that great excitement prevails in consequence of the hostile intentions which it was believed were entertained by the Permanent Committee towards the Government. The militia, having occupied the Bull-ring in Madrid in defence of the Committee, has

been disarmed. An order has been issued for the enrolment throughout Spain of all young men twenty years of age. A rising of the population is expected. Meantime the Permanent Committee has been dissolved by the Government.

News from Vienna states that the Sultan of Turkey is supposed to be suffering from mental aberration. He has frequent fits of irritation, and it is feared that his brain is affected.

The operations by the American troops against the Modoc Indians have only resulted in a partial success. The Indians have succeeded in escaping to the open country, and the American cavalry is in pursuit. The lava-beds to which the Indians retreated have been occupied, a few of the Modocs being killed in the attack. The settlers have threatened to abandon the country if the Indians are not exterminated.

The inquiry into the loss of the *Atlantic* has terminated in the captain's certificate being revoked for two years, and the fourth officer suspended for three months. For the insufficiency of coal and consequent accident the owners are held responsible. The captain is severely censured. A more rigorous examination is called for.

The Dutch losses through the outbreaks in Sumatra have been reported to the Chamber to be—killed, seven officers and thirty-eight men; wounded, twenty-five officers and three hundred and eighty-three men.

A terrible accident has occurred at Providence owing to the destruction of a railway bridge by floods. A train, in which there were 150 passengers, fell into the water, twenty persons being killed and many severely injured.

From Melbourne we have intelligence that a French transport, with Communist prisoners, has arrived short of provisions and with no fewer than 419 cases of scurvy on board. A vessel from Hamburg had also arrived on which there had been thirty-two deaths during the voyage. The captain has committed suicide.

—*Overland Mail*, Wreck of the *Atlantic*: "The Rev. Mr. Ancient's account of the part he played in the fearful tragedy, as given in the *New York Tribune*, is vivid and interesting. When he reached the wreck, which took place about two miles from his house, most of the saved had been landed. He sought to find them shelter, till his attention was attracted by the man and the woman in the rigging, and a boy on the wreck. He went to Mr. Ryan, the magistrate, and said, 'The water is smooth enough; you can get alongside in a boat.' They were then hauling the boats on the sh[illegible] But you cannot get at them when you g[illegible] there,' said Mr. Ryan. 'Give me a boat and some men; put me on board, and I will get them.' A boat was manned, but when they neared the ship the men would not put him on board. They loved their pastor, and thought it certain death to put him on the vessel. Mr. Ancient entreated them. 'John,' he said to the most solicitous of the crew, 'if I am doomed, I won't hold you responsible. Put me on board.' While they were backing and filling, the boy fell off. They picked him up, wrapped a coat around him, and landed him. Finally the men agreed to put Mr. Ancient on board. The ship's side was then at an angle of 50 degs., and the fishermen have not yet got over their admiration for their pastor's skill in climbing it; and in running the rail he found a piece of one of the braces in the main rigging, made one end fast and carried the other along with him. When he reached the outer davit he shouted to the man in the rigging, 'You are an officer, are yon not?' 'Yes,' was the reply. 'Then you know how to make a bowline?' 'Yes, sir.' Mr. Ancient then threw him an end of the rope, first taking a turn around the davit. 'Now put confidence in me, and move when I tell you.' Mr. Firth followed his directions, and the minister led him along by the rope, taking in the slack as he went. Whenever he slipped, the turn around the davit and the strong arm of his rescuer held him. A great sea swept over and washed the officer off. 'O Lord!' he cried out, 'I have broken my shins.' 'Never mind your shins, man! it is your life we are after.' Finally he got him to the main rigging and to the vessel's side, and let him into the boat by a rope, and the man was saved."

Thursday, May 15.

—*Indian Statesman*: "We are informed upon good authority that the French Consul at Zanzibar, so far from co-operating with Sir Bartle Frere, as his instructions are said to have ordered him to do, refused to have any intercourse with the Envoy; and it is loudly hinted that his influence with the Sultan was successfully used to thwart Sir Bartle's mission. The Sultan, it is said, expressed himself at first willing to come to a compromise, until the French Consul's representations induced him to draw back. This certainly offers a solution of the Zanzibar mystery, and will sufficiently explain the reticence of the Ministry. The departure of the *Enchantress* is reported to have caused great joy in the town of Zanzibar. It is not the first time that French officials have been accused of lending themselves to the support of the East African slave trade, but the time has now come when the measure of their complicity must be fully determined."

—We gave some weeks ago, from the *Indian Mirror*, full particulars of the case alluded to in the following from the Calcutta papers: "The shocking revelations made in a case which is at present being tried in the Sessions Court of Howrah have created a good deal of indignation in Calcutta. Three police officers, Nemy Chand Mookerjee, Koylash Chunder Mundul, and Tarachand Biswas, are charged with fabricating false evidence, with the intention of getting an innocent man convicted of murder; and the manner in which they set about manufacturing the evidence makes the appointment of a second Torture Commission a mere question of time. The case arose out of a criminal intimacy between one of the policemen and the daughter of one Issur Napit, whose efforts to put an end to the intimacy exposed him to the revenge of the police. If the ornaments of the Howrah police held together half as well in suppressing crime as inventing false cases, crime would decrease as fast as it is increasing in the district."

Friday, May 16.

—*Bombay Gazette*: "It is said that the *Atlantic* is the forty-fifth large transatlantic steamer that has been lost since 1841. The value of these vessels was about £3,000,000 sterling. Forty-one of the ships were of iron. Seven, supposed to have foundered at sea, were never heard of. As an illustration of the danger of the Nova Scotia coast, it may be added that nine steamers running from the mouth of the St. Lawrence to Portland were lost in seven years."

—The same: "It may be interesting to know, that, according to a writer in the *Edinburgh Review*, a trade has grown up in the United Kingdom with a capital of £117,000,000 sterling, and a constituency of 1,500,000, engaged in the management of its 150,000 establishments—a trade more powerful far than the cotton industry with its capital of £85,000,000, or the woollen trade with its £22,000,000, or the iron trade with its £25,000,000—a trade which consumes in the manufacture of drink an amount of grain equal to the whole produce of Scotland—which returns to the revenue £29,126,000, or nearly half the actual taxation of the United Kingdom,—and which, after all, in its legitimate exercise provides but a luxury, and in its illegitimate the most insidious of all social temptations. We refer to the liquor traffic. The people of the United Kingdom are spending in drink £100,000,000 sterling a year. Considering that the population of the United Kingdom numbers only 33,000,000, the enormity of this sum will be seen when we say that it gives an average expenditure of £3 per head of general population."

—Deaths in Bombay last week—294 only.

—During the month of March last the total number of deaths in the Punjab was 24,215 in a population of 16,477,127, or at the rate of 17 per 1,000 per annum. There were 3426 deaths from small-pox, 13,035 from fevers, and 50 from snake-bites and wild animals.

—The *Lancet*: "During the week ending Saturday, April 12th, the mortality from all causes in London and twenty other large towns was at the rate of 25 deaths annually to every 1,000 persons estimated to be living."

These figures are significant and speak forcibly in favour of much-abused India.

—People who have left Bombay for the hills may not know what enjoyable weather they have left us. The *Bombay Gazette* says: "For the season of the year, Bombay has been enjoying very fine weather. A westerly breeze tempers the heat all day, and the thermometer is keeping within reasonable bounds. From the neighbourhood of the Ghauts we hear of less pleasant weather. There storms of wind, dust, and rain have prevailed, while the excitement has been added to by loud claps of thunder and flashes of vivid lightning. In the south-east of the Presidency such a quantity of rain has fallen that the country is flooded. On Monday Matheran seemed to be threatened with a storm, but the clouds drew off towards Khandalla and there discharged themselves."

—The *Lancet* reviewing certain proposals regarding the out-patients of London hospitals says: "We refer to the proposal that out-patients should receive advice and prescriptions only. We saw recently a prescription for a six-ounce mixture, which had been dispensed by a chemist, and for which two shillings was charged to a medical customer. The value of the phial, cork, label, paper, and string we leave to the imagination of our readers; but the value of the contained medicine was a small fraction less than the *forty-second part of a farthing*. To a non-medical customer the price would probably have been three shillings. To give prescriptions [without the medicine prescribed] to out-patients would indeed be to put stones in the place of bread and in lieu of fish to offer a serpent."

Miscellany.

—Report of the Methodist Episcopal Mission in N. India, Moradabad: "Over thirty persons were baptized at a village near Sumbhal during last cold season, but being greatly persecuted very few of them remained firm. They have not wholly gone back to heathenism, but are waiting for a more convenient season to speak out again publicly.

Bdbákherá is a village where we have had work for many years, but our permanent increase has been small. It now appears as though we had commenced wrong. A few years ago we built them a little chapel costing rupees four hundred. This chapel is now a hindrance to us, as it belongs to the mission, and is not of the form that they can keep in repair. If it were not that it would seem to be going backward, it would be the very best thing for our work there to level that chapel with the ground, and then let the people provide such a house as they themselves can build and keep in repair as their own.

The great hindrance in the work is the lack of spiritual knowledge and spiritual life among these Christians. The idea of anything spiritual in religion seems never to have occurred to them until they learned of Christ, and hence their progress in spiritual things is, necessarily, comparatively slow. Much injury has been done many of the people by the aid given them in secular matters. Instead of now feeling that they must support the Gospel, they think that the Gospel should support them, and hence great dissatisfaction is at times manifested towards the mission and towards the native preachers.

Mrs. Jackson, assisted by Salina, a native woman educated by Dr. Humphrey, has done much medical work among the women of Bijnour and the near villages; a hospital has been kept open in the city and relief given to hundreds of suffering women. Multitudes of people have in this way learned more of the missionary and of his designs, and many lessons concerning Christ have been received and talked over at home.

Bareilly: In our last report a Brahmin family was mentioned as baptized at Pilibheet. The past year was a trying one to them. An effort was made to drive the family from their home and banish them from that neighbourhood. The head of the family is a cultivator. An attempt was made to wrest his land from him. His crops were forcibly cut and gathered from his fields. He was persistently persecuted and then promised admission to his brotherhood and caste on withdrawing from the Christians. It seemed for a time that under these trials the man would apostatize. But he was left to a full trial of his faith, as all communication with him was cut off for several months. He was left when baptized to wear his Brahminical thread at his own request, in the hope that there might be some kind of social conciliation in it. He did not eat with the Christians for a time from the same consideration. But nothing averted persecution, and the man tore away the sacred thread, and stood identified in every way with the Christians. He has triumphed over all opposition and remains with his family in his own village—having now comparatively little opposition.

Miss Swain, M. D., continues in charge of the medical work, which has increased in interest and promise; 1,200 patients were treated during the year at the dispensary, and 541 at their homes. A hospital building is under process of erection. The main building is approaching completion, and

this with wards for patients is to cost some Rupees 26,000.

Instruction has been regularly given during the year in 28 zenanas. Five Bible-women have been employed under the direction of Mrs. Scott, three under Miss Swain, and two under Mrs. Sparkes, making ten in all. Six mission girls' schools are kept up by Mrs. Scott, while ten established by the Suddur Ala of Bareilly, and supported by municipal funds, are also regularly inspected by her, and are visited by the Bible-women. Two girls' schools are kept up by Miss Sparkes. Instruction in all these schools is so far elementary, but a good moral impression is being made.

The specially encouraging phase of the Budaon work is the steady spread of the Gospel among the villages. The work is chiefly among poor people, although not at all confined to them. Some Mohammedans and Hindoos of good families have been baptized, and several inquirers are under instruction. But a work of real power is spreading from village to village among the poor people. Some of the native preachers work like the evangelists, going from village to village, and urging their people to come to Jesus. They hold revival meetings, in which persons are soundly converted. There is a vitality and spontaneity in this work not often found in India. The converts remain in their own villages. Most of them are cultivators, and there is no trouble about the question of self-support.

Lucknow: The Sunday school work has prospered greatly during the year. The attendance at the close of the year was 967, being an increase of 443. There are sixteen separate schools, in which forty-seven teachers give regular assistance. Only one of these schools is composed of Christian children. Of the remaining fifteen schools, nine are composed of boys and six of girls. While great credit is due to all the faithful friends who have assisted in this work, it is but just that special mention be made of five or six native Christian girls who have done a good work and set a noble example, by collecting children and organizing small Sunday schools in or near their parents' houses. These girls have succeeded better than could have been expected, and their earnest efforts have furnished the most hopeful feature of the work among our native Christians during the past year."

TELEGRAPHIC NEWS.

London, May 8th: The Indian Finance Committee has presented its first report. It advocates the presentation at the opening of the session of the audited accounts of the preceding financial year ending 31st March, together with the estimates for the current year; also that the House of Commons should resolve itself into Committee on accounts within three weeks after the commencement of the session. Entertaining these views, the Committee deem it unnecessary to alter the period of the Indian financial year, as such alteration would undoubtedly be attended with inconvenience and embarrassment.—The Kasalinsk detachment has reached the forts on the river Yandavis, and joined the Dgisak. The Envoy of the Khan has arrived at Kasalinsk with the Russian prisoners.—A railway accident has occurred at Shrewsbury, at which four persons were killed and several hurt.—The Emperor of Germany has left St. Petersburg.—The Pope is better.

9th: Telegrams from America state that there has been armed resistance to the taxes in Louisiana. Judge Kellogg has telegraphed to President Grant that the State is drifting into revolution and anarchy. Reinforcements have been sent.—Mr. Wait, a Conservative, has been elected member for Gloucester.—Mr. Lowe, replying in the House of Commons this evening to Mr. Cave, said that the Conferences at Paris had resulted in a new Sugar Convention, the assessment to be according to strength, not colour. Belgium and other beet-producing countries have agreed to raise their standard.—Mr. Knatchbull-Hugessen, replying to Mr. McArthur, said that news received from the Gold Coast was unsatisfactory. After two severe engagements the Fantees had been obliged to retire. The Ashantees, from 30,000 to 40,000 strong, had advanced all along in a line upon the Cape Coast Castle. The King of the Ashantees has written a letter expressing his determination to retake Elmina.—Advices from Madrid state that Admiral Topete has been arrested, and that other Conservative leaders are refugees in Portugal. Marshal Serrano is at Biarritz.—There is a severe panic on the Vienna and Frankfort bourses in consequence of the stringency of the money market. Numerous failures are reported.—*Obituary:* Mr. John Stuart Mill.

11th: The *Observer* states that Parliament will meet in February next for a short session, and, after voting the Estimates, will be dissolved. General elections will follow, and the new Parliament will meet after Easter. The Indian Department in the Vienna Exhibition is specially admired.—The elections in Spain are passing tranquilly; the Federal Republicans have a large majority.

12th: The Tschikschtar detachment of the Russian army was 236 versts from Tschikschitar on the 20th April. England has exchanged diplomatic communications with France relating to the failure of Sir Bartle Frere's mission of Zanzibar, in consequence of the Sultan's declaring that the mission was an invasion of the independence guaranteed by both Governments, and that he should appeal to France for protection against England.—France has denied that she authorized the Sultan to rely upon her for protection, and has declared that she formally instructed the French Agents at Zanzibar to assist Sir Bartle Frere in the suppression of slavery. The English Government has accepted this explanation.—In the House of Lords last night, Lord Stratheden moved that the Zanzibar papers be placed on the table. Lord Granville, in reply, said that Sir Bartle Frere has been unsuccessful at Zanzibar, but that fresh instructions had been sent. The motion was then withdrawn.—Parliament adjourns on the 27th May for the Whitsuntide holidays.—Their Royal Highnesses the Prince of Wales and Prince Arthur have gone to Pesth.—The Austrian Government is co-operating with the Vienna bankers to alleviate the financial crisis.—A serious disagreement has taken place between the French ministers respecting the Electoral Bill.—At the supplementary elections in Paris three Republicans and one Bonapartist were elected.—The result of the Spanish elections is as follows: 350 Federalists and 40 of various parties.

13th: A detachment of Marines and a battery of Artillery are about to leave Portsmouth to suppress the disturbance among the Ashantees.—The Austrian Government has consented to a suspension of the Bank Act.—The *Daily Telegraph* publishes a special telegram, bearing no date, which states that Khiva has fallen.—In the House of Lords this evening the Dublin University bill passed the second reading.—Extreme depression continues on the German bourses.—The Prussian Government bill proposes to lay out a portion of the French indemnity in bills of exchange and advances on Government securities.—The Vienna Bank Act has been suspended.—The Pope has had an hour's fainting fit, which has caused great debility.—The statement in the *Observer* of yesterday concerning Parliament *is contradicted.*

14th: In the House of Commons last night, Mr. Gladstone, replying to Sir T. Bazley, said that Government had decided to accede to the request of the Select Committee on Indian Finance to summon witnesses from India, whose expenses will be paid and their names submitted to the Viceroy for approval.—Telegrams from America state that order has been restored in Louisiana. Yakoob Bey has arrived at Constantinople.—The Krasnovos detachment arrived at Igda on the 29th April, and skirmished with the Turcomans, who surrendered with 1,000 camels. This detachment should have arrived at Ismyschschir on the 13th May, sixty versts from Khiva. Reconnoitring parties of the Kasalinsk detachment report that the Khivans are entrenching at Klytsch, on the Dankara, and are sending a vanguard to meet the Russians at Minbulak.—It is reported that M. M. Goulard and Simon have resigned through incompatibility.—A letter from Naples confirms the reported engagement of the Duke of Edinburgh to the Grand Duchess Marie of Russia.—The Turkish Commission appointed to inquire into the Suez Canal dues, has finished its labours, and decided that in the absence of complaints against the dues it is unnecessary for the Porte to interprete clause 17 of the Firman.—The price of coal is declining.—The *Great Eastern* has sailed with the second French Atlantic cable.—H. M. S. *Enchantress* has passed through the Suez Canal, homeward bound.

Madrid, 14th: The Carlist leader Saballo, with 800 men, has been surprised and captured in the town of Mataro, near Barcelona.

PASSENGERS SAILED.

Per Str. *Calypso, May 10th:*

For Trieste.—Mr. C. J. Spencer; Mr. J. Behrendt; Mr. W. Krüger; Mr. and Mrs. H. F. Williams; Rev. Mr. and Mrs. J. Mack and 4 children; and Mr. A. Pfaff.

For Port Said.—Mr. W. Hall and Mr. C. Adolphe Bontrelle.

For Suez.—Mr. H. Bluntschli and Mr. Stephani.

Per P. and O. Str. *Indus, May 12th:*

For Southampton.—Captain and Mrs. Giles and 2 children; Col. W. C. Gosling, B.A.; Mrs. Williams and infant; Mr and Mrs. T. F. Punnett and 3 children; Mr. P. Carnegy; Mr. and Mrs. Bowen and 2 children; Mr. M. Heppel; Mr. Talfier Ali; Khan Bahadoor Eusoof Ali; Col. Barrow; Mrs. Payne and 2 children, Mr. Playford Reynolds; Mr. F. Deedes; Mr and Mrs. Pickering and 5 children; Mr. W. Meek; Col. and Mrs. Mason and 2 children; Col. and Mrs. H. P. Holmes; Mr. and Mrs. W. C. Plowden; the Hon'ble H. P. St. G. Tucker; Lieut-Colonel J. H. Pierce; Colonel Bowen; Mr. J. Oliver; Mrs. Neale and 4 children; Mr. Prenderville and child; Mr. and the Hon'ble Mrs. Arthur and child; Col. W. A. Broome; Captain Jacob; Capt. and Mrs. Prideaux and 4 children; Capt. and Mrs. C. S. Noble and 3 children; Mr. A. Hairsine; Capt. E. L. Armstrong; Rev. H. W. Crofton; Mrs. T. Browne and 3 children; Lieut-Col. Waddington; Mr. R. Jackson; Asst. Surgeon Spence; Lieut. E. Lloyd; Capt. C. L. Armstrong; Asst.-Surgeon G. C. Ross; Lieut. Ross Thomson; Mr. C. L. Weber; Major Ellis; Mrs. Hobart; Col. E. W. Boudier; Mr. Glew; Mr. Butterfield; Mr. R. King; Mr. T. Fogg; Mr. Oswin Weynton; Mr. H. Jeyes; Mr. and Mrs. D. West and infant; Mr. W. B. Farr; Mr. D. Smith; Mr. W. Jenkins; Mr. G. J. H. Gibbins; Mr. H. Phillips; Mr. J. E. Stoddart; Mr. K. Brooks; Mrs. McMeekin and 2 children; Master McMeekin; Mr. F. G. Croad; Mr. Bell; Mr. W. [illegible]; Mr. Hosking; Lieut. Morgan; and Asst. Surgeon Grant.

For Brindisi.—Mr. E. Fulton; H. E. Sir Bartle Frere and suite; Mr. M. J. Wilson; Mr. Cordery; and Mr. T. Hamilton.

For Venice.—Mr. A. Shakespear, C.S.; Col. M. Forde, R.A.; Dr. D. W. Campbell; Mr. Nusserwanjee P. Cama; Mr. James Macalister; Mr. C. F. Farran; Mr. J. B. Spedding; Mr. W. Hopkins; Mr. C. C. Macrae; and Lieut. Stiffe.

For Malta.—Mr. and Mrs. Wilson and infant; Capt. and Mrs. Robinson and infant.

For Suez.—Mr. T. E. Owen; Mr. Esau bin Kaitas.

For Aden.—Mr. Hajee Mirza Abbas.

PASSENGERS ARRIVED.

Per P. and O. Str. *Bokhara, May 14th:*

From Southampton.—Mr. F. J. Ivens; Mr. H. W. Kinloch; Mr. W. T. Cole; Miss Miller; Capt. and Mrs. Henslowe and infant; Mr. H. M. Saunders; Mrs. McDonald, infant and child; Mr. W. Hardwick; Mr. H. R. Symons; Mr. Warden; Capt. Pearse; Mr. E. Giles; Miss Cole; Mrs. Ottley and 2 infants; Lieut. Stephens, R.N.; Sub-Lieut. Thackwell; Mrs. Holmes; Mr. W. Chivers; Surg. Humphreys, R. N.; Miss Hough.

From Venice.—Mr. T. Heyers; Col. Nicolls; and Mrs. B. Atlay.

From Brindisi.—Mr. R. Woolley; Mr. T. Henderson; Col. Schneider; Mr. H. J. Sparkes.

From Suez.—Mr. J. A. Shepherd.

Per Str. *Timor, May 15th:*

For Liverpool.—Mrs. Auther; Mrs. Narbutt; and Mr. J. Narbutt.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

LEGG—May 7th, at Callian, the wife of Mr. James Legg, P. W. I., of a daughter.

SUTTON—May 13th, Castle Park, Bombay, the wife of Mr. H. Sutton, of a daughter.

MARRIAGE.

VIDAL—MARTIN—May 7th, at St. Thomas' Cathedral by the Rev. F. L. Sharpin, Henry W. Vidal, eldest son of the late G. B. Vidal, of Rockspring, Jamaica, to Adèle, youngest daughter of G. Martin, Esq., of the Guildhall, London.

DEATHS.

MARTIN—May 2nd, at Ashapoora, near Nusseerabad, Rajpootana, James Alexander, eldest son of the Rev. William Martin, U. P. Missionary, aged 18 months.

DAWSON—At Chindwara, Central Provinces, on the 10th instant, William Robert, youngest child of Rev. Mrs. James Dawson, aged 3 months and 12 days.

WELLS—May 10th, at Bombay, Francis Thomas, aged 3 years, youngest son of Mr. W. Wells.

DREWITZ—May 12th, at sea, Captain Drewitz, S. S. *Sir Bartle Frere*, on the passage from Veravul to Bombay.

FERNANDEZ—May 13th, at Marine Lodge, Bandora Hill, James Charles Fernandez, [illegible] Superintendent of the Yerroda Jail, Poona, of liver compla[illegible] 39 years.

CONDER—May 14th, at Bre[illegible]y, Mary Ann, the wife of James Conder, aged 32.

Advertisements.

On 1st June.—No. 1.—Third Season.

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SATURDAY, MAY 17, 1873.

Selections.

THE GOSPEL OF GEOLOGY.

BY REV. THOMAS K. BEECHER.

Geologists studying the earth's crust agree in recognizing ages and successions. They differ among themselves as to the number, boundaries, characteristics, and best names for these successive ages. They agree that the ages or periods in question are not sharply defined. The features that characterize one age are often faintly perceptible in a previous age. They culminate in the age to which they give their name. Let Prof. Dana speak:

"(1) An age in history [geologic or otherwise] is marked by the culmination of some new idea in the system of progress.

"(2) The beginning of an age will be in the midst of the preceding age; and the marks of the future coming out to view are to be regarded as prophetic of that future.

"(3) The end of an age may be as ill defined as its beginning, although its culminating point may stand out boldly to view."

Connect with this Catholic doctrine of geologists another, namely, that the relics of life, progressive life, as found in the rocks, are the best and perhaps the only trustworthy notice of time and evidence of succession. Geologists find lifelessness at the bottom of all things. The lifeless (*azoic*) age stretches back illegible and indefinite.

Geologic history begins with dead relics. For these dead things demonstrate a preceding life—a life which existed at a time when the stone which now preserves its relics was not what it is now, but plastic. Thus we get at a form of life older than a form of stone. Here begins a legible succession.

Add one doctrine more, which I borrow from the evolution school, namely, *natural selection and the survival of the fittest*, and we are set agoing right comfortably along a road of intelligent Christian faith and hope.

There have been ages and successions. The living creatures characterizing one age existed feebly in the age before. In some cases they continue to the present day. In other cases they have disappeared.

The cause of their appearance and survival has been fitness to their surroundings. The cause of their extinction has been want of this fitness. The weak things of one age have proved prevalent in the next age. Forms of life robust and plentiful in one age have faded toward extinction in the next.

We are now living in a geologic age. That which hath been shall be. The little, weak beginnings of that which is to be the culminant characteristic of the next age are already existing. As Paul phrases it, "Ourselves that have the *first fruits* of the Spirit groan, waiting for the redemption of the body."

According to a striking chart or diagram devised by Prof. Dana (Manual of Geology, p. 128), seaweeds (algæ) had a precarious time of of it during the Azoic period, but by and by throve during the Silurian and ever since. *Articulates* proved it a difficult matter to live during the Silurian period, but they began then, and have been on the increase ever since. So, age by age, we detect the feeble beginnings of races that prove robust afterward. Fishes barely began among thrifty mollusks. Reptiles feeble among the thrifty fishes. Warm-blooded mammals—a few—amid luxuriant reptiles. Man, with mind, emerging last of all, and daily becoming more powerful and overrunning the globe.

There is much in the sayings of Jesus and the apostles that adjusts itself easily to these modes of thought and expression common to all geologists. The incessant use of æon (*αἰών*), often translated *world*, suggests, to a school-boy even, the idea of successive periods or durations of time, distinguished one from another by certain characteristics.

These characteristics, or the general order and arrangement of things, are happily expressed by cosmos (*κοσμος*), a word that, being needed, is rapidly coming into use. The world that now is, if considered in relation to time, is an æon. If considered with reference to its general economy of scientific order, it is a *cosmos*.

Jesus says, "I am come into this *cosmos*, again I leave this *cosmos*." "Thou [Father] lovedst me before the foundation of the *cosmos*," or present order of things. "My kingdom is not of this *cosmos*; if my kingdom were of this *cosmos* [or economy] then would my servants fight"—struggle for existence.

John uses *cosmos* very freely. But when the idea is of duration he uses *æon*. "If any man shall eat of this bread he shall live for ever"—literally *unto the æon*. This form of expression is found repeatedly in John's gospel—and is usually translated *for ever*.

If geologists, following the tendency of modern science, shall ever attain an exact nomenclature, they will borrow from the Greek. When they shall have done this, the student of the future will find his text-book sprinkled thickly with *æons*, *æonic*, or *æontic*; also with *cosmos*, *cosmic*, and *cosmical*. The geologists will then be talking like the New Testament.

"The harvest is the end of this æon." "Whoso speaketh against the Holy Ghost it shall not be forgiven him, neither in this æon, nor in the æon coming." "Now unto the king eternal"—literally of all the æons. "They that are accounted worthy to obtain that world [that æon] and the resurrection from the dead neither marry . . . . neither can they die any more . . . . being the children of God."

Let any one at all familiar with geological reasonings and results read the New Testament with an eye alert for its cosmic and æonic teachings, and he cannot fail to be comforted equally as a geologist and as a Christian believer,

Taking Prof. Dana's table already alluded to, there is plausible ground for the addition of an æon above that of man—*i. e.* more recent, and not yet at its culmination.

Azoic æon.
Silurian æon.
Devonian æon.
Carboniferous æon.
Reptilian æon.
Mammalian æon.
The æon of Man.

The æon of the Son of God—"born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Of these sons of God who shall one day be "manifested, Jesus Christ is the firstborn." In this present æon he was a light in darkness. In this cosmos he could not survive the crush and struggle. His followers are to be as sheep among wolves, or like algæ in the azoic æon. They are not of this cosmos. If they "were of this cosmos the cosmos would love its own. But I have chosen you out of this cosmos, therefore the world [cosmos] hateth you."

Not infrequently I find myself dreaming the cosmic events during those ancient æons deciphered by geologists. I note the tribulation that seems to have attended the genesis of each and every form of life as it thrust up from below. The Ganoids, celebrated by Agassiz, had a hard time of it ere they attained the easy life and portliness of North River sturgeons. I grow pensive over vegetations sickly because of adverse surroundings. But by and by their æon comes. The feeble Saurians had tribulation at first, until the Saurian æon gave them enlargement.

Blessed are ye that weep now, for ye shall laugh! Your æon is coming. A time for all things. All this history and cumulating volume of analogy and hope not seen as yet, comes rolling out of the past, and bears the pensive, patient soul along. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us, who walk not after the flesh but after the Spirit.

There is yet to come a Kingdom of Heaven. A heavenly æon—as there have been æons of various grades thus far. Many are called, but few chosen. Even they who have received the firstfruits of the Spirit do nevertheless groan in this æon of the flesh, desiring to be clothed upon, when the sons of God appear—shine out.

Geology declares that there have been heavens and earth vastly unlike what we now behold. The New Testament echoes that there shall be new heavens and new earth hereafter.

Geology claims to have demonstrated inconceivably long periods of duration. The New Testament echoes back æons of æons—ages of ages—"for ever and ever." A thousand years are as one day, one day as a thousand years, with the Lord.

In the history of Christian doctrine, and its development by schools or styles of thought, we have had already (1) The *Oriental*—delighting itself in terms of sovereignty, power, and grace, adjusted by pious sentiment and poetic fancy; (2) The *Latin*—magnifying law and logic, duty and deserving, all adjusted by intellect and conscience.

But the time is not far away when Christian doctrine shall be recast, to satisfy the scientific and experimental mind. Then it will clearly appear that science, when she prepared her vocabulary, and taught men to read and recite the lessons of nature, has only furnished the means of a new and more striking announcement of Christian dogma and doctrine.

Elmira, N.Y.

THE ANIMUS AND AIMS OF RITUALISM.

Some years ago, Mr. Isaac Taylor, in his work entitled "Ancient Christianity," wrote as follows:

"How little did the venerable men the martyrs of the English Church imagine what they were doing, and what a harvest for their country they were preparing, when, from a mistaken anxiety to conciliate the adherents of the ancient idolatry, they professed their submission to the very authors of that idolatry, and admitted into the constitution they formed the roots of the ancient delusion, and the germs of our after-growth of Polytheism!

"The first and inevitable consequence of this fatal mistake was to necessitate the Puritan protest against that residue of deadly error—a protest as fully justified as it was nobly sustained. Unless this protest had been made and perpetuated, England would have differed nothing to Spain.

"The next effect, not less inevitable, has waited for its development till these times, and is *now fast advancing towards its terrible crisis—a religious and perhaps a civil convulsion, springing from, and mainly promoted by, the reckless determination of Hierarchs to establish among us a* SPIRITUAL DESPOTISM."

These solemn words are all but instinct with the spirit of prophecy, and the times in which we live abound with illustrations of their absolute truth. Many Englishmen have been in the habit of tracing the moral, intellectual, and social elevation of their country to race, insular position, habits of thrift and industry, and many other things; others, as we think more wisely, to the influence of an open Bible, and the sturdy Protestantism of our Puritan ancestors. And yet while there are so many fully prepared to admit the influence of the Old Book in the formation of our national character, and as the source of much of our intellectual progress, and even commercial prosperity, they seem strangely oblivious to the fact that there are now among the state-paid ministers of the Church of England 5,000 priests, who are living for and whose aim is to rob the British people of the Magna Charta of their civil and religious liberty—the Bible. That many Evangelical Christians should overlook or be indifferent to this fact is strange indeed. Such, however, is the case, and we have known some who, carried away by a vitiated æsthetic taste and the appearance of great religious earnestness, are now identified with men whose avowed aim is to put the Church in the place of the Bible, and the priest in the place of Christ.

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Should there be any doubt as to the nature and tendency of Ritualism, the following, from the pen of the Roman Catholic Archbishop Manning, should be sufficient to settle their conviction: "The clergy," he says, "of the Established Church have taken *out* of the hands of the Catholic clergy the labour of contending for the doctrines of *Transubstantiation* and *Invocation of Saints*. The Catholics have been left the much more happy and peaceful task of reaping the field; and I confess I would much rather be an humble reaper, or a simple gleaner, than be armed with the weapons of controversy." In case the sceptical reader should by possibility suspect, however, that the archbishop had some secret purpose of his own to answer in making this statement, we will let the Ritualistic party speak for themselves. In a recent leading article in the *Church Times*, their own especial organ, we have this manifesto:—"We are contending, as our adversaries know full well, for the *extirpation* of *Protestant* opinions and practices, not *merely* within the Church itself, but throughout all England. What we want is, not to force a Close or a McNeile into a Popish vestment, but to make Closes and McNeiles as extinct as the Dodo. We do not care one solitary straw whether a man preaches in surplice, gown, or shirt-sleeves, so long as he does *not preach any sort of Protestantism*." This has at least the merit of being plain; we can make no mistake as to the meaning and intention of men who write in this style, and *ought* not. A celebrated writer, Mr. Elliot, has observed that "when a spirit of delusion goes abroad its plans are not at once fully developed, and thus its agents and instruments are often *at the first* led blindfolded."

With such words as we have cited before us, we cannot plead, as to any mistakes we may have made as to the objects of the Ritualists, that we have been led blindfold: they boldly tell us that they mean nothing less than the extirpation of our common Protestantism, and what further this means by this time we ought to know. And if in the presence of such an avowal as this we do not accept the challenge, and bestir ourselves, using all the means in our power to prevent this consummation, we shall prove recreant to ourselves, to God, and our country. True it is that our adversaries have the advantage of their social position and state connection; both these should only stimulate us to greater exertion, while respecting the latter we should give ourselves no rest until it is broken, and we reach a fair field and no favour; this once ours, with prayer, faith, and zeal, the ultimate victory is sure, for truth in the long run is mighty, and must prevail. We shall recur to this subject at no distant date.—*The Baptist.*

THE GOSPEL IN FRANCE.

My dear Brother,—It is a source of great joy, and a subject of unfeigned thanksgiving, to be brought, by means of two of the dear sisters who are associated with us, into connection with revivals in two different departments of France. On the high plateau of the Haute Loire there are many villages inhabited by a simple and hardy race of mountaineers, who are either nominally Protestant, or who favour the preaching of the gospel. It is thought that the persecutions under Louis XIV. drove many Protestants from Cantal and Puy de Dôme to the elevated regions of the Haute Loire, where they have preserved the traditions of those troubled times, and instinctively cling to the truths their fathers held dearer than life itself, and by whom the ring of the old gospel truths is still cherished. Many of these villages, lying on high and exposed spots, are in winter covered with snow to a considerable depth, which renders communication from one to another very difficult. It is in these high regions, where no common measure of health and strength is necessary to prosecute the work in the winter months, that our sister resides from whose correspondence I send the following extracts. It has been such a boon to her to free her from her lace-making, so that she can give her whole time to the blessed work of winning souls for Christ. She is a peasant girl who, converted early, had been for some time in fellowship with a little Christian congregation, and recently, through intercourse with quickened believers, had been led to consecrate herself body and soul to the Lord, and thus quickened herself she went forth to testify of the power of the Saviour's love, so that one or more persons in every house in her little village had been won to Christ. The dear pastor of one of these villages recounted recently at Nîmes, his face shining with holy joy, the movement of the Spirit of God in his congregation, the blessing resting on the labours of this young peasant girl, the spiritual power realized in these meetings for prayer, the continual conversions, and, to use his own expression, "*Nous sommes en plein reveil.*" After an absence of some weeks from her native place she returned, and thus describes her renewed intercourse with the people:—

"Here I am again in the Haute Loire, with my basket and my bundle under my arm. The way through the snow wearies me with fatigue, but I cry to God to have pity on me, and to bless me abundantly. I enter the houses to rest, and they leave off work in order to come and listen to me. The pastor received me with great kindness. In the evening we had a prayer-meeting; the brethren prayed for me, and thanked God for my arrival. The next day I visited some souls under deep conviction—poor ignorant women, who much need to be encouraged. They listened to me with tears, saying, 'We much need you.' Each one narrates her inward struggles. I comforted them by showing them Jesus! Oh, how thankful I am to have my whole time in order to console these poor lost sheep! I enter a house where I find people who are hungering and thirsting for the Word of God. A young sick girl wept with joy on seeing me. 'What joy,' she exclaimed; 'I have so much wished to see you.' In another house, a poor mother, who is confined to her bed by sickness, rose from her bed, and threw herself into my arms, so rejoiced she was to hear the word of God. On Sunday I went to the village where the pastor lives, and held a meeting. In the evening I repaired to the house of our friends who invited me. They crowded in, and I explained to them about the sufferings of our dear Saviour, and the loss which those will have to endure who despise such great love. I spoke to them with tears, and they listened weeping. Young men, young women, aged men, all wept bitterly, and myself also in seeing how the Lord blessed me amongst them.

"The next evening they came again to hear the word of God, and I cried to God to bless me in their midst. A young married man was so thoroughly awakened, and he prayed with such earnestness, that I was truly refreshed. In the course of the evening he found peace, and it was as though he saw the Saviour, so full was he filled with joy. In the morning we gave thanks for this deliverance. As we were thus engaged, a young man came in, and exclaimed to his friend, 'You have got before me,' and tears streamed down his face. The next evening I did not expect any one, but people came crowding in; and when I saw the crowds I was moved with compassion for them, as sheep having no shepherd; at the same time I felt my weakness and my incapacity to speak to so many people. I cried to the Lord, however, with all the strength of my soul, and He answered so richly in blessing us that the blessing exceeded all my expectation. It was as though the Spirit of God spoke by me when I showed them the happiness of those who receive Jesus as their Saviour, and the misery of those who refuse to receive Him. The meeting was so much moved that all at once one heard nothing but tears and sobbing. It was as if they had lost some intimate friend. A young man lifted up his voice in prayer, and exclaimed, 'O my God, I am a great sinner, but pardon me!' And then another broke out in prayer. Nobody seemed to wish to leave. I told them the meeting was over, but that those who wished to turn to God could remain, and that we would pray together. Many would not go out, but they remained behind, begging us to pray for them.

"I took the hand of an old man and asked him if he would give his heart to God. He replied, 'Yes,' and his tears fell upon my hand, which he held in his. A mother, in much anxiety, begged me to pray for her, and for her daughter, who was bowed down under the weight of her sins. I was myself astonished at all this, and showed them the Lamb of God who taketh away the sin of the world.

"The next evening they returned in still greater numbers, and there were some who had travelled for half an hour through the snow. The same blessing was given us; persons of every age wept and sobbed aloud.

"For myself, I was so moved that tears of joy and emotion chased each other down my face. Three persons seized my hand, and weeping exclaimed 'Pray for me.' Another exclaimed 'And I have still more need of your prayers.' Oh, dear sisters, if you had been with me, like myself you would have wept with joy in seeing so many awakened souls coming forward thirsting for grace and pardon. After dismissing them, we thanked God for the favours He had given us; but a young girl came in, exclaiming 'Oh, pray for me; I am lost! What shall I do?' And we prayed for her. Then I retired to take a little rest, for it was after midnight. In the morning, when I rose, persons came in order that we should pray for them. I left the house to go and console some awakened soul, and then again I found others who came to be consoled. I then made for —— for another meeting for the evening, when awakened souls wept over their sins; but, under a deep sense of my weakness, I prayed God to pity me and help me. He answered me and again blessed me. I do not know if it is joy or fatigue, but I can scarcely eat. Our friends fear that I shall be soon exhausted; but when I see such great need I would be cut in two in order to attend to it all. I quitted —— to go to ——, to a meeting of young girls; and from thence I went to ——, where I held two meetings; and again to ——, where I was greatly blessed; for, thinking to have a small meeting, on the contrary, the house was completely filled, for there were more than a hundred.

"Oh, when I saw so many souls, I wished there were a pastor amongst them. But I cast myself before the Lord in the sense of my weakness, and our Lord came into the midst of us, and we felt his blessing. Several of our brethren and sisters prayed; but after the meeting nobody would stir, and I distributed tracts to all. Very many remained, and we prayed for them. One man was present who felt strongly the weight of his sins and prayed with many tears; but he could not say 'Amen' to our prayers. I promised to meet the young girls the next day; and, on arriving, the house was again filled, and the Lord blessed us exceedingly, and many had their mouths opened in prayer. The whole meeting was in tears. I then invited those to remain who wished to give themselves to God; and, notwithstanding the darkness of the night, and the snow, about fifty remained behind, and many spoke to me about the anguish of their souls; but I cannot give you full details. The brethren and sisters give thanks for the grace of God. My cup runs over. Pray that the blessing may continue."

But this letter is already sufficiently long. I must defer the account of the work in another department to another time.—Yours affectionately in Christ,

Cannes, Feb. 24, 1873. GEO. PEARSE.

THE DRESS OF CHRISTIAN WOMEN.

How should a woman "professing godliness" dress? How adorn herself?

In "modest apparel" (1 Tim. ii. 9).

With "shamefacedness," *i. e.* with no intent to draw the eye (1 Tim. ii. 9).

With "sobriety," *i. e.* with nothing conspicuous (1 Tim. ii. 9).

Not with "braided hair;" not with "plaiting of hair," *i. e.* elaborate arranging of the hair (1 Tim. ii. 9; 1 Pet. iii. 3).

Not with "gold" (1 Tim. ii. 9; 1 Pet. iii. 3).

Not with "pearls" (1 Tim. ii. 9).

Not with expensive clothing (1 Tim. ii. 9)

Not with clothing (*as an adornment*) (1 Pet. iii. 3).

Observe, there are three points as to clothing the body:—Let it be—Modest. Let it be—Inexpensive. Let it be—Unobtrusive.

There are two points as to the sort of decoration to be avoided:—No jewellery. No fanciful dressing of the hair. And there are two points to be observed as to adorning:—"A meek and quiet spirit," "Good works."

Surely a woman professing godliness should be careful in this matter, which the Holy Ghost has not considered unimportant; surely she should *clothe* herself in all "modesty," "shamefacedness," and "sobriety," while she adorns herself with a "meek and quiet spirit," and with "good works."

Now if she be *so* adorned, she will not be anxious to attract the gaze of admiration by heaping jewellery upon her person, or decorating it with handsome clothing, nor will she be much busied in the way she arranges her hair. If given to good works, she will have neither time nor money for the decorating of her body.

The above is merely a summing up of Paul's and Peter's thoughts in the matter, as contained in 1 Tim. ii. 6 and 1 Pet. iii. 3; and as it has made these thoughts very clear to my own mind, I now write it for others who may be exercised on the subject, and honestly anxious to walk in simple obedience to the Word of God.—*The Christian.*